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experimental psychologist offers no more inspiring idea than this adjustment of work to psyche by which mental dissatisfaction in the work, mental depression, and discouragement, may be replaced in our social community by overflowing joy and perfect inner harmony" (pp. 308-9). Such statements lower the book from the level of a technology to propaganda; whether an increase of output and sales is socially desirable is primarily a question of the distribution of wealth, and cannot be solved on the basis of data which include only the technical appliances or methods for securing that increase.

The book does, nevertheless, present a good analysis of the technical methods and problems involved in increased efficiency, and adds considerable to the literature of scientific management, and the psychology of advertising, display, and salesmanship.

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The Primitive Family as an Educational Agency. By ARTHUR JAMES TODD. New York and London: G. P. Putnam's Sons, 1913. Pp. ix+251. \$1.75 net.

Dr. Todd's monograph is a useful and thoroughly scientific piece of work. As a study of a particular function of the family, in the early stages of evolution, it marks an advance in this field of research. Already the forms and phases of the human family and of human marriage, as they have existed among various peoples, have been helpfully examined by many writers. This general analytical and constructive work is by no means complete; but the time is ripe for intensive investigation such as this book affords. It is the result of painstaking analysis of an immense mass of materials. The footnotes disclose an intimate acquaintance with the vast literature of matrimonial institutions, and with the many hard problems to which the study of those institutions has given rise. Some of these footnotes, summarizing the bibliography for particular subjects, must prove very helpful to other students and writers.

The family is looked upon by Professor Todd as purely a social product; as an institution which has been molded by human experience for the satisfaction of human needs. Of course, no other point of view could be taken by the scholar. Nevertheless, it is a decided merit that the author has frankly, courageously, and consistently maintained it throughout his discussion. Social reformers well know what a serious

obstacle to progress is the tradition that *par excellence* marriage and the family are the privileged institutions which alone are entitled to be called holy or divine. For example, this persistent notion is hindering the right solution of the divorce problem; it is thwarting efforts to provide education in sex hygiene; and in some places it has destroyed the usefulness of the juvenile court.

According to Dr. Todd, "the family is rooted in physiology, economics, and the *mores*. Its origin is to be found in the necessities of infancy and the food-quest rather than in the pleasures of marital comradeship. Love played little or no part in it." The "pairing instinct" is a "flimsy and dangerous foundation for a serious argument for marriage and the family." The pairing instinct "was only vague and more or less unformulated until eked out by a long process of education through other social forces and institutions; in other words, the pairing instinct would have come to naught had it not been aided by organic selection." In fact, the family is a "social, not a natural institution, for the primary impulses of both man and woman are against it, in the sense that their satisfactions do not require it, nay, are even repugnant to it." It results that the "family, like society, is a variable relation, not a fixed thing, and can only be defined in terms of genesis and function." Furthermore, the family precedes marriage in the order of evolution. "We concur, at least in the second part of Westermarck's conclusion, that 'it is for the benefit of the young that male and female continue to live together. Marriage is therefore rooted in the family, rather than the family in marriage.'"

For centuries, notably since the Reformation, the state as overparent has been extending its control of the domestic relations. In many ways for the good of the larger society the authority of the state has encroached upon the authority of the parent, especially in the function of education. Was the family originally the sole agency of education? or were there other agencies, such as the tribe, which shared in the important process of training the child? The present work gives the answer to that question. At all times and in all forms the family was a school for the child; but it was not the only school. The training provided by the tribe, by the "public," so to speak, might be even more important. Of this the evidence here provided is conclusive.

The foundation for the systematic discussion of primitive education is laid in the first five chapters which provide a detailed critical examination of the problems arising in primitive marital relations. After the introductory chapter, are treated in succession "Promiscuity

and Group Marriage"; "Trial Marriage, Divorce, Polygamy"; "Primitive Notions of Kinship and Relationship"; and "Primitive Parental and Filial Relations." A detailed summary of the discussion may not here be attempted. The evidence for the former universality of group-marriage and promiscuity is regarded as inconclusive. The "subordination of the individual to the group" is everywhere a "salient characteristic." The education provided in the family was inefficient, sometimes harmful. "It is obvious that with a continual shifting and disturbing of domestic relations there could have been no continuity of any policy of parental education had the times permitted or required it." Such a "slack marriage relation, instead of wholesomely educating the child, must have left him without education, or what is worse, with an education in rebellion, looseness, and egoism." Indeed, "we are rather of the opinion that even the most excellent family relations are likely to do actual educational harm if the development of the child's self and his education be restricted too closely within the family." This is not the only enlightened break with tradition. The much revered "parental instinct" is not spared. In the primitive family, the "relation of parent to child was far from stable or enduring. If there be such a thing as 'parental instinct,' it is at best only a secondary instinct; and I should go so far as to say that it is not even a thoroughly acquired characteristic."

The sixth chapter deals with the "Aims and Content of Primitive Education"; and this is followed by another on the "Methods and Organization of Primitive Education." The general conclusion is reached that the "aim, the content, the methods, and the organization of primitive instruction were predominantly public and communal in their nature" and that the family occupied only a subordinate position in education. Even the province where domestic education appeared at its best, viz., vocational instruction, is often invaded by group agencies. The training provided in the "men's house" is especially important; and the "various puberty ceremonies, initiations, and paraphernalia of moral instruction, which we found to be supremely important, are pre-eminently group activities."

This excellent study is a welcome and timely contribution to sociological literature. It will help to win for the family and the related institutions a proper place in modern education.

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